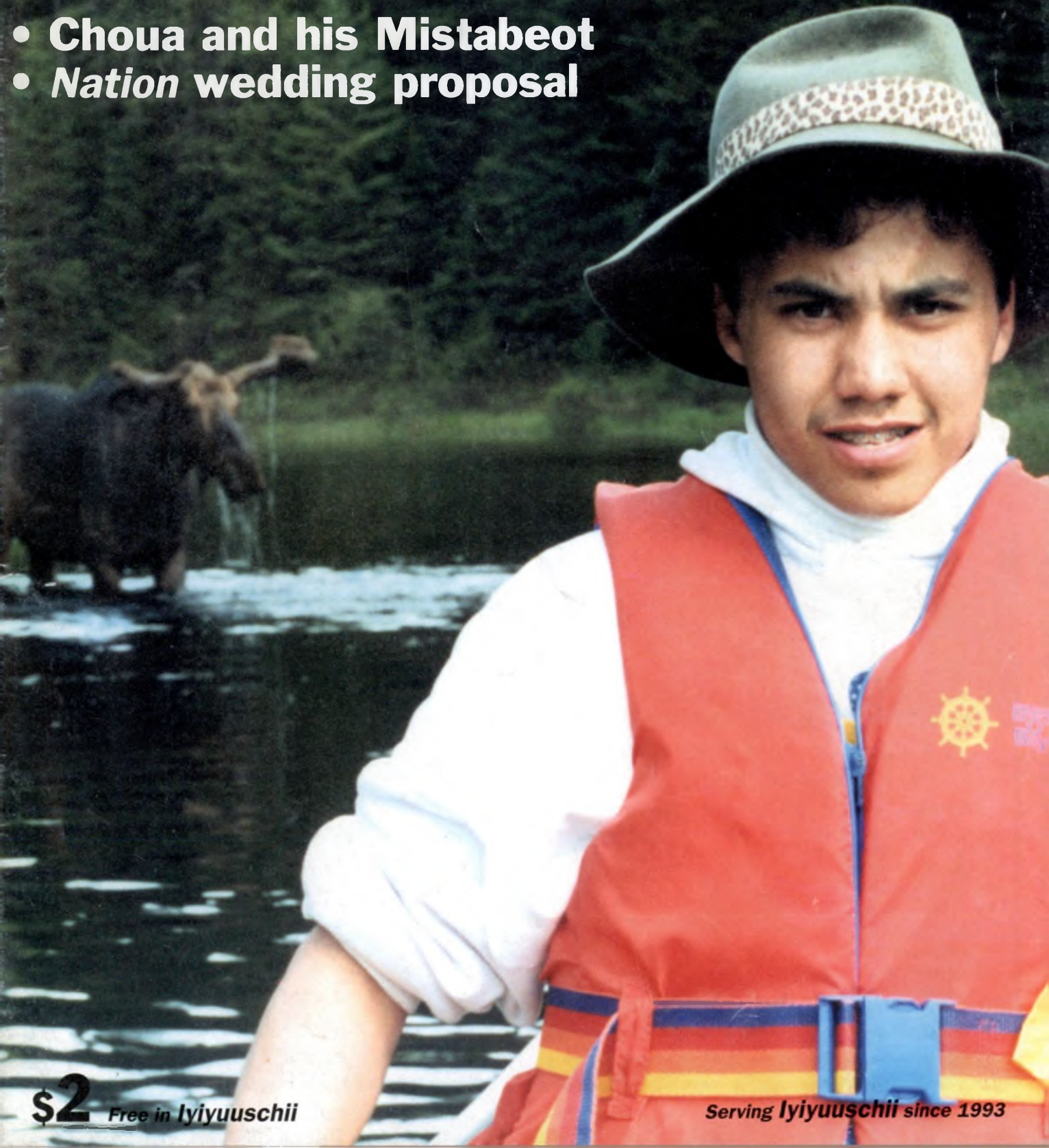


# Nation

- Ted Moses on the state of the nation
- Choua and his Mistabeot
- *Nation* wedding proposal



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# Contents





Someone smiled, with the tiniest tinge of sadness, and asked after reading the last issue, "Neil, you're going to write about the things you like, right?"

I admit my list of things I don't like was cynical, cold, childish, petty, slightly piggish. You will spy a few inconsistencies from my hate list but... as the French are probably fond of saying, *C'est la vie*. Or as the Cree say, Such is life.

There are things, *bien sur*, I really, really like which I can't, couldn't, wouldn't, shouldn't and won't mention here. After all, there are Elders and children present.

So, I say:

These are the things I like, these are the things I like...

I like the night. Because the night...

I like good dreams. Sometimes they come true.

I like hugs. They can speak louder than words.

I like honesty. It hurts less in the end.

I like being alone. Sometimes...

I like people who can laugh at themselves. I can laugh with them.

I like hearing a warm cheerful voice at the other end of the phone line. It is music.

I like music from the 20's, 30's, 40's, 50's, 60's, 70's, 80's, 90's and, eventually, I will like it in the 0's.

I like snow, sunsets, rain, thunder and lightning, storms. They remind me we are not alone.

I like the thought that there is a God. We'll have someone to thank and complain to.

I like this life. It's the only life I've ever known.

I like fire... when it burns.

I like the light of candles. To read, talk and think by.

I like those who read. It is meditation and good for the soul.

I like mornings. When I'm in a good mood.

I like waking up early ... with a warm body.

I like waking up to a beautiful face. It is like the sun and makes me glad I'm alive.

I like good writing. No matter how trashy it is.

I like it when people cry at sad movies. It's a tiny reminder that there is such a thing as compassion in this awful place.

I like kindness. It gives me hope.

I like home-cooked meals. When done with love and taste.

I like letters. No matter the length.

I like words. They help us speak.

I like writing. It's a literal and figurative rush.

So you see then... I'm not that different from you and I like that too.

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*Nation*



# Kahnawake declares itself a tax haven

The Kahnawake band wants to turn the Mohawk community into an offshore tax haven like the Cayman Islands or Switzerland.

Kahnawake's plan is to use its tax-free status to allow Internet gambling operations to set up for the first time in North America. The plan also includes a bank and an online stock market for the Mohawk community.

Most Internet betting companies now conduct transactions through computer servers based in tax havens in the Caribbean and Central America, out of fear of prosecution in North America.

Kahnawake is offering low fees and the legal protection of a sovereign nation in a bid to tap the phenomenal growth of Internet gambling companies, said a band official.

The band already owns an Internet service provider, Mohawk Internet Technologies, which employs 30 people and plans to hire 21 more.

"We're prepared to defend this," said band council member David Rice in an interview with *The Montreal Gazette*.

And defend it they will have to. Federal Finance Minister Paul Martin has already rejected the Mohawk proposal.

"The exemption from taxes that the Aboriginal Canadians have on a reserve does not apply to non-Aboriginals, so the concept would not work," he said.

Kahnawake officials said they will go ahead with the project whether or not Ottawa approves. "Obviously, we are at a difference of opinion," said Rice.

Another band council member, Leonard Bordeau, said the new project would not mean gambling would take place in the community. "As a council, we need to do everything we can to help create employment in our community," he told *The Gazette*.

Rice said the band has already signed up a major online-gambling firm, and dozens of others expressed serious interest since it was announced in September at the World Gaming Congress and Expo in Las Vegas.



## HYDRO-QUEBEC ALMOST CAUSES TRADE WAR

Hydro-Quebec very nearly found itself at the centre of a trade war between Canada and the U.S. last month.

The hostilities started when a U.S. Senator denounced Hydro as a threat to America's "economic and national security."

On the surface, Senator James Jeffords of Vermont is angry that Hydro charges his state the highest rates for electricity anywhere in America. But lurking just under the surface of the dispute is the ice storm of 1998. The brutal storm knocked out power to 3 million Quebecers for up to 32 days.

Vermont lost power from Hydro-Quebec for a month. The state's utilities are especially upset because their contract forced them to keep paying Hydro-Quebec - \$18 million U.S. - even while the power was off.

The utilities say Hydro-Quebec breached its \$4-billion U.S. contract with Vermont during the storm. They accuse Hydro of neglecting its power grid so much it was vulnerable to the storm.

"We are arguing (Hydro's) system is unreliable," said Bob Rogan, vice-president at Central Vermont Public Service, the state's biggest utility with 150,000 customers.

Senator Jeffords waded into the issue last month, charging in a letter to Hydro-Quebec that the utility "has demonstrated unwarranted market power in the United States."

Jeffords asked U.S. President Bill Clinton to investigate Hydro-Quebec's actions. He also tried to get the U.S. Senate to rip up Hydro's contract with Vermont, but other senators backed away from this idea after Canada's

ambassador to the U.S., Raymond Chrétien, said it could lead to a trade war.

Vermont's utilities have been in arbitration with Hydro-Quebec over the contract and the ice storm for a year and a half.

David Carle, an aide to Vermont's other senator, Patrick Leahy, told *The Nation* that Hydro-Quebec "has been a barrier to arbitration. It is a very serious issue. The senator strongly believes that Hydro-Quebec should approach the issue in good faith."

The arbitration process is shrouded in secrecy. The names of the three arbitrators are confidential, and the hearings are being held behind closed doors.

The first round of hearings started on Aug. 31, and lasted 10 days. A date will soon be set for the start of the second and most important round of hearings, in which the two sides will have 60 days to debate why the lines collapsed in the ice storm.

Rogan said getting any documents out of Hydro has been like pulling teeth. "That seems to be a pattern. Since the ice storm, it has been extremely difficult to get information out of Hydro-Quebec," he said.

"It's part of the reason we embarked on the arbitration. It's one of the reasons that led to the escalation of the dispute."

Hydro-Quebec was finally forced to release several truckloads of confidential documents to the Vermont utilities.

Vermonters will pay Hydro 6.8 cents U.S. per kilowatt-hour next year; the market rate is expected to be about 3.5 cents.

Vermont's two largest utilities have said the Hydro contract could push them into bankruptcy.

by Alex Roslin



## Master Control Centre

### Letter to *The Nation*:

The article, "Radio Free Cree: Coming to a Radio Near U," which ran in *The Nation* on October 22 inaccurately implies that CBC North controls the airwaves to prevent the James Bay Cree Communications Society (JBCCS) from broadcasting its programming. The article lacks accurate and full information regarding the relationship of CBC North to the JBCCS. The purpose of this letter is to state the position of CBC North with respect to Cree language programming in Northern Quebec and to clarify our relationship with the JBCCS.

CBC North does control its program and its transmitter network. However, we do so making it possible for the JBCCS to reach Cree communities in Northern Quebec. We do this by including JBCCS programming on a daily basis as part of the Radio Canada Nord du Quebec program service. We uplink JBCCS programming from our Master Control Centre in Montreal to the Anik E satellite for distribution to 12 radio transmitters in Northern Quebec. We make it

possible for some local Cree Communications Societies to broadcast their own programs locally in small communities by providing access to and use of our transmitters. And, finally, we provide shortwave radio service making it possible for the JBCCS programs to be received out on the land by those outside the range of local transmitters that are owned and operated by either the CBC or other organizations.

In cases where CBC North owns and operates the transmitters, these transmitters exist to deliver CBC's national radio service, connecting communities to the rest of Canada. We include JBCCS programming in our national program schedule. However, we still are obligated as the public broadcaster to meet our national mandate as defined in the Canadian Broadcasting Act, and to meet the terms of our individual broadcast licenses. These responsibilities guide our decisions regarding when our transmitters can be available to local groups or the JBCCS, and when we can include programming from the JBCCS in our own national and regional program schedule.

CBC North acknowledges and values the

distinct audience we serve in Northern Quebec. We have excellent Cree broadcasters who provide a strong national radio service to Northern Quebec and who reflect Canada's Crees to the rest of the country. Our regional service to these communities during prime time is delivered in Cree. This is a CBC program decision that represents our desire to provide our audience with the best possible service during the hours that the national CBC network allocates for regional reflection. We provide 15 hours of CBC regional Cree language service weekly. In addition, we also carry 13 hours weekly of Cree radio from JBCCS as an important part of our radio program day. This in fact increases the number of Cree regional programming hours that would normally be delivered by CBC.

The establishment of a regional radio network by the JBCCS will increase the program choices for Cree audiences, improve the availability of airtime for JBCCS, and it will also stimulate new opportunities for Cree broadcasters. Finally, yes - it will remove the necessity for JBCCS

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*"Good luck to all"*

N.F.N. Staff



# Did FBI agent order Aquash murder?

The unsolved 1975 murder of a young Mi'kmaq woman is coming back to haunt the FBI and the American Indian Movement.

The murder of Anna Mae Pictou-Aquash has been the subject of rumours and debate in AIM circles for nearly 25 years.

Aquash was a key AIM member. She was one of the few armed women at AIM's 1972 standoff with U.S. government authorities at Wounded Knee. She acted as a courier slipping in and out of the besieged area, and got married at the standoff in a traditional ceremony.

Aquash was also one of the first AIM members to suspect a fellow member, Douglass Durham, was actually an agent of the Federal Bureau of Investigation.

At the time, the FBI targeted AIM and other U.S. political groups like the Black Panther Party with a secret program called CO-INTELPRO. The FBI used covert agents to undermine political movements with disruptive tactics, violence and by sowing mistrust.

Just before Aquash's death, she reportedly had plans to release information on another FBI agent inside AIM - this one a prominent AIM leader.

She never had the chance. At the same time, a rumour suddenly started that Aquash herself was an FBI plant. By this point, AIM members were so paranoid about FBI informants that the rumour was Aquash's death warrant.

Today, many AIM members say Aquash was set up by the very person she wanted to expose, who is still a prominent AIM leader.

Last month, the question of who killed Aquash exploded into the public eye when AIM leaders Russell Means and Ward Churchill held a press conference in Denver about the case, accompanied by Robert Pictou-Branscombe, a cousin of Aquash.

Churchill (an occasional contributor to *The Nation*) said Aquash was the victim of a covert FBI tactic known as "snitch-jacketing" or "bad-jacketing." He said Aquash was falsely accused of being a federal agent.

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## EASTMAIN LAUNCHES DIABETES SCREENING

The people of Eastmain made Ilyyuu history on Nov. 19 by being the first Cree community to be fully screened for diabetes in Ilyyuuschii. All community members over age 10 will have the choice of being tested.

The Diabetes Special Screening Project is a collaboration of the Cree Nation of Eastmain and the Cree Board of Health and Social Services of James Bay. The health board is providing technical expertise and a screening coordinator, while the Cree Nation of Eastmain supplies field workers and local coordination.

The other community included in the project is Waswanipi. The screening process is expected to start there in early 2000.

The screening started Nov. 19 and will go until Dec. 10.

"The main objective of this diabetes special screening project is to identify those people who have diabetes but do not know it," said former chief Kenneth Gilpin, speaking at the official opening of the screening.

"It is possible not to show any symptoms of diabetes for five years. Once these people are diagnosed, proper treatment and follow-up will be prescribed."

Diabetes in Ilyyuuschii is escalating at an alarming rate. It is becoming the number-one health issue. According to a diabetes registry set up by the health board's diabetes task force, there were 808 Ilyyuuch diagnosed with diabetes as of May 1999. This was 10.3 percent of all Ilyyuuch over age 15. In May 1997, there were 607 diabetics (8.4 percent of the population older than 15), and in May 1998 there were 733 (9.6 percent). This is

a 10-percent increase each year for the past two years.

Full screenings in other First Nations communities have found that 25 to 50 percent of the people with diabetes did not know they had the illness.

This could mean an additional 400 to 700 Ilyyuuch may have diabetes without being diagnosed, said Dr. David Dannenbaum of the Waskaganish Health Clinic.

These screenings also found 2 percent of youth 10 to 19 years old had diabetes. This is the reason children 10 years old and over are included in the Eastmain screening.

"Diabetes is a silent disease and when a person feels some signs of the diabetes, the disease has been there for a while," said Francine Noël, the screening coordinator.

Noël said early detection gives people "a better chance to prevent and delay long-term complications."

Nurse Noël recommends that everyone should have their blood sugar checked once a year, especially if some family members have diabetes. "The earlier a person knows he or she has diabetes, faster he or she will learn to control the disease," she said.

The highlight of the official opening of the diabetes screening was a performance by the Brighter Futures Dancers. The children - 6 to 12 years old - danced up a storm and showed physical activity like dancing can be fun. This prompted master of ceremonies Kenneth Gilpin to say these children were setting an excellent example to the adults, who should be more physically active to prevent or delay diabetes.

by Solomon Awashish





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## Susan sings sweet

I stood on the shoulders  
Of a monster of concrete and steel  
Not knowing what to say  
Not knowing how to feel.  
How are we ever to live  
How shall we ever last  
Waging a war between  
The present and the past?  
Chisasibi...  
300 years of history  
Washed away without a trace  
At the gathering place.

These are lyrics from "Gathering Place," one of the songs from Susan Aglukark's latest album, *Unsung Heroes*. Obviously Chisasibi's story touched Susan's heart, and that feeling is reflected in this wistful song.

*Unsung Heroes* is Susan's fourth album, and it contains 12 new songs, all co-written by Susan. The music on this CD is relaxed and easy to listen to. It doesn't demand anything of the listener except "accept and be proud of who you are."

Susan's last album, *This Child*, went triple-platinum, and on it Susan performed songs in Inuktitut and English. After extensive touring she realized her audience is more diverse than she had expected.

Her latest album branches out and celebrates not just Aboriginal issues, but more universal, human issues, and all of the songs are sung in English.

In most of the songs, the drums provide a strong foundation beneath Susan's voice. Hers is not the most impressive or expressive voice, but it's clear, soft and lilting. We noticed that she

mentions her vocal coach in the CD credits, and you can really hear a difference in her sound and style from her last album. Her singing has grown stronger, and although she doesn't have the biggest voice, her message comes through loud and clear.

"One Turn Deserves Another" is the first single from *Unsung Heroes*, and it has an upbeat melody that you'll find yourself humming throughout your day. The video is popular and rotated heavily on Muchmoremusic.

"Stand Up" is a positive song with an uplifting chorus. Susan encourages listeners to "stand up for the dignity that's brought you here so far."

"Turn of the Century" is a joyful song celebrating the new territory of Nunavut. Susan sings about it as "the time of your life, a chance to be heard, a chance to make right with those who are gone and those who will be at the helm of it all."

There are also some sad songs on *Unsung Heroes*. We see a darker side of Susan's perspective in "Never be the Same," a ballad about tuberculosis victims who were sent to urban hospitals, often dying far away from their northern families and homes.

Another solemn song is "E186," which reflects on the 1930s government policy to identify all Inuit people with dog tags.

Susan's message is one of healing and growing into yourself, taking pride in your history and having faith in what the future will bring.

Take a listen to this album, and see for yourself what a great example Susan has made of herself.

by Deantha Edmunds

continued from page 7

Pictou-Branscombe named three people who allegedly took Aquash to a ravine bordering the Pine Ridge reservation in South Dakota, where she was allegedly shot in the back of the head.

Means said he came forward because one of the three people told him who ordered the killing. "If AIM is the perpetrator of this grisly murder, in collusion with the FBI, then I want it brought out," he said.

Means said the names have been turned over to federal authorities. Also at the press conference, brothers Vernon and Clyde Bellecourt, founding members of AIM, were named as FBI informants, according to a story in *Indian Country Today*.

The Bellecourts have been feuding with Means, Churchill and other AIM members for years, and even started a rival organization called the National American Indian Movement Inc. Vernon Bellecourt told *Indian Country Today* that Means and Churchill are the real informants, not him.

The two rival AIM factions do agree on one thing: The FBI doesn't want to arrest anyone because this would expose its covert operations.

## EDITOR'S NOTE

There was an error on the cover of the last issue of *The Nation*. A story about Hydro-Quebec was mentioned that did not appear in that issue due to space limitations. An updated version appears in this issue on page 5.

## LETTERS

continued from page 6

to rely on access to CBC Network facilities to distribute their own radio programming. However, we have always felt that if we opened doors for Cree broadcasting in our own programming and by providing access to our transmitters, we would be planting seeds for growth in Cree language broadcasting. This growth appears to be happening now, and CBC North applauds the initiative of the JBCCS.

I believe this is a more accurate reflection of CBC's involvement in Cree broadcasting and our relationship of the JBCCS than was portrayed in your article.

Cathie Bolstad  
CBC North Communications



# TED MOSES ON THE STATE OF THE NATION

Elected as the new Grand Chief of the Crees of Iiyuuuschii, it is Ted Moses's job to bring Crees into the next millennium. He is not a man without experience. Moses was a former Grand Chief and the Crees' ambassador to the United Nations. He met the Pope when then-Grand Chief Billy Diamond was invited by the Vatican.

Moses talked about the Grand Council, the Cree Nation and what he felt they would face going into the new millennium. It was a time of change as former Grand Chief Matthew Coon Come declined to run again after serving for 12 years. Along with Coon Come, long-time Waskaganish Chief Billy Diamond and Eastmain's Kenneth Gilpin also didn't enter the electoral race. In all, five communities changed chiefs and there is a new Grand Chief and Deputy Grand Chief. It is a time of change that most Crees must be wondering about. Moses was frank about what he thinks are the priorities of the new Grand Council.

By William Nicholls

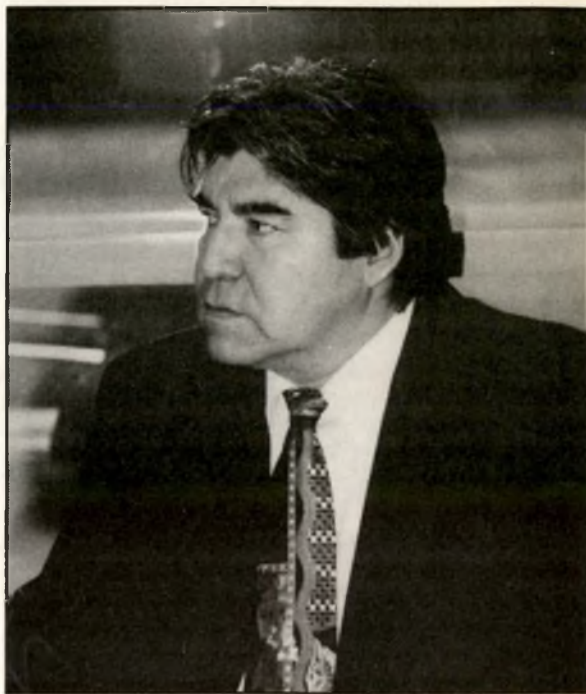
**The Nation: Were you surprised that Matthew didn't run again?**

Ted Moses: I wasn't surprised at all. After being in office for 12 years, I thought it might be time for him to reconsider whether he should run or not. If he had run, it wouldn't have been a surprise, and it wasn't one when he didn't.

**Going into the new millennium the Crees have a lot on their plate. I guess one of the most obvious is the forestry court case. Could you give us a breakdown on that?**

The forestry case I personally believe is an assertion of Cree rights that really should have been done some time ago. It should have been done when it became known that Quebec had this massive forestry plan. Had we decided to take the issue head on, who knows, we might not be in court today. We might have achieved something out of court.

Quebec and the forestry companies are moving away from what was decided under the James Bay and Northern Quebec Agreement. There is an environmental-review process under Section 22 of the Agreement, and there is a definite attempt to work around the Crees and avoid having to address the rights under the agreement. Had Quebec in the past been more respectful in addressing that agreement, the relationship might have been different.



When Quebec wasn't responding to the Cree requests, when the whole forestry industry went off on their own and didn't respect the rights of the Crees or environmental obligations, we had no choice but to assert our rights before the government. If that government doesn't respond or respect those rights, then we have to take advantage of other processes that are available. When the discussion didn't go anywhere, we had to file legal proceedings. It's a process that's available to anyone who's living in a free, democratic society. I hope we are living in that type of society. The Crees attempted to engage Quebec in a discussion to arrive at a mutually acceptable agreement on forestry. Unfortunately, there was a huge shortfall in what Quebec was offering and what the Crees were willing to accept.

We wonder whether Quebec's good faith in settling this out of court was there in the first place. Those discussions speak for themselves. When there are no negotiations, then we have to continue with the courts. On the other hand, we haven't shut off any avenues or possibilities of a negotiated agreement on forestry if the two groups can come together and agree on what basis those discussions will happen. We are more than prepared to do that.



**The Grand Council placed an advertisement in the November issue of Roll Call, a newspaper in Washington, D.C., serving mostly U.S. politicians. Does this mean Crees are prepared to take the forestry issue into international waters, much as they did with Hydro-Quebec's Great Whale project?**

Yes, definitely. Being in court is relatively quiet and nobody hears about it unless you're actually in the room. Other than that, the public doesn't hear about it beyond the odd story in the papers. Now we have to create some momentum, some pressure. The public has to be aware of what is happening in regards to forestry and how our Cree rights are being affected. The market where the forestry products are being sold has to be made aware of where the forestry products come from and how they affect the Crees, their territory, the animals and the rights that are constitutionally protected. People have to be aware of why we are in court and what's our point. A public campaign is necessary, and if that means the market is outside of Quebec, then we have to take it there. If it becomes an international issue, then we have to make it an international issue.

**In the past, there seemed to be disunity over this campaign as some communities weren't as affected as others. Is there the political will and leadership in all nine communities to do this campaign?**

The leadership is there. There is new leadership, which is vibrant and has the spirit of wanting to get things done. Most of the leaders who were elected campaigned on the principle of unity, and those who did got in. The communities want to work together. They talk about the days when we first engaged in the fight to protect Iiyuuuschi and the rights of the Crees. We were effective and it worked. For me those elections expressed that the Crees wanted to present a united front against the government and against Crown corporations.

Unity can be a very powerful and strong thing you can have, but it doesn't come about overnight. You have to nurture it and protect it. You have to remind everybody about it.

It's something we are going to work on for the next three years, but the spirit is there. Whether it's a project in the north that affects northern communities or a development in the south that affects southern communities, it's all Iiyuuuschi, and we all have an interest because it affects our rights as a collective.

**One of the outcomes of the forestry case was that Quebec suddenly put aside the 1995 Memorandum of Understanding Agreement. Now, Quebec Indian Affairs Minister Guy Chevrette is trying to say the agreement was never off. What is your response to this?**

We have a letter filed that was sent by Chevrette himself in February of this year. The letter says you have to choose between negotiation or litigation. Since the Crees decided to institute proceedings against Quebec and the forestry companies, then the negotiations

on the MOU are suspended. Unfortunately, it is an interference in the democratic right to choose what peaceful means you want to use to have your rights respected and recognized. For me, it's unacceptable to say to the Crees you have to choose between the two.

There are hundreds of companies in Quebec that litigate and enter into negotiations. I don't hear Quebec saying they have to choose whether to litigate or negotiate. It happens all the time, and at the end of the day when people are happy with the results of negotiations, the litigation becomes the final thing you work out. When you have an agreement you agree to withdraw your litigation. Until an agreement is made, you take advantage of the legal recourse. Why should the Crees be any different?

**Do you see another court challenge taking place to bring back to the table the MOU Agreement?**

Well, a court challenge isn't at the forefront of the decision-making process, although it's a recourse that is available. The instructions I have given to the negotiator with Quebec are to seek to clarify what is the status of the MOU implementation agreement, and to ensure the flow of funds under the agreement. There is an agreement for \$132 million or so, and up to now Quebec owes us about \$65 million. Also, we have told them to look for funds to flow by way of grants, as opposed to the bands having to seek loans through a financial institution to be guaranteed by Quebec.

We have some serious difficulties because that is putting the bands in a deficit situation. The planning for some of the projects, especially the multi-year projects, is in a situation where circumstances don't allow you to complete the project. So you have a project that is only half-completed.

The idea is to try to resolve the MOU through discussions, but not something that is long and drawn out. We want to know where we stand in the next few weeks. We will attempt to meet people in Quebec. We'll see where we take it from there. At this point, legal challenges are not what we are looking at. We want to resolve this through discussions as soon as possible.

**Minister Chevrette has also introduced Bill 65, which says all negotiations between the Quebec government, its agencies and departments and any First Nations agencies, communities, organizations and persons must be overseen and approved by the Ministry of Indian Affairs for Quebec. What do you think of this bill?**

Well, I think the bill is inconsistent with the James Bay Agreement, and it puts the approval process and consideration of agreements in the hands of one person. One minister doesn't necessarily have all of the expertise, the people or the resources to be able to look at those types of agreements.

The James Bay Agreement allows us to have relationships with different departments in Quebec on matters pertaining to education with the Minister of Education, health with the Minister of Health, environment with the Minister of the Environment, and so on.



# INTERVIEW

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The agreement provides for certain amendments, which would be carried out with the consent of the two parties, Quebec and the Crees. This means the concerned department or ministry would be involved in that type of arrangement with the Crees. With the way the bill is being drafted up, it puts everything - the entire approval process - under one ministry. Therefore, it has removed our relationship with the other departments to one department. I don't know whether that would be workable or not. We have already had experiences in the 1980s where one civil servant streamlined everything and it went through him in deciding which project or who gets paid. It doesn't really serve the purpose of the relationship and what was intended. We're not accepting that type of relationship.

If Quebec wants to do that with the other First Nations, that's between them and the other First Nations. But so far as the Crees are concerned, there is already a legal arrangement, which is contemplated under the agreement, and we'll be seeking an exemption from that bill for the Crees.

## **What would you say is the current relationship between the Cree communities and the Quebec government?**

It's not a rosy situation. It falls short of the spirit we hoped to bring about in 1975 when the agreement was signed. Right now, we are at odds with Quebec. As far as the Crees are concerned, it is a question of them protecting their rights. You take that position with any government that wishes to erode Cree rights. As far as protection of *Iiyuuuschii* is concerned, one would hope by this time there was a better understanding of where Crees stand. Though we have a better defined relationship under the agreement, the old philosophy is still there of denying and excluding Native peoples from the benefits of development and the benefits of the extraction of natural resources from the territories of Aboriginal peoples, and in the case the Crees.

I'm sure on paper it seems like a lot of money is being paid out to the Crees, but Quebec has gotten rich extracting these resources. Crees are saying, let's not exclude the people living up there - let's try to develop a better relationship. I think the relationship would be improved by that. When the general philosophy and strategy is to exclude Aboriginal people - like they do all across parts of Canada and the world - it's no wonder relationships are difficult to maintain. People feel they are being denied certain things which belong to them or to which they have a right. It's like in forestry with the clearcutting and all the logging with the resources going down south; in the communities, there are young people who could be trained and there is a need for jobs. There is a definite need for improvements in the conditions in the communities, but you see all the potential of that going out.

## **How about the relationship between the Crees and the federal government. Is it any better than with Quebec?**

I would have to say that at least on the federal side, we have a table. But, here again, there's always an attempt to erode the rights of the Crees. Even if you are in negotiations, there's always an attempt to slip in a clause they'll catch you with. They'll try to subject you to things you've seen in other parts of Canada. There is a policy to terminate negotiated agreements between First Nations and Canada. I've seen it in northern Manitoba. There is a main agreement, and the government purports to go through the implementation process - but in the implementation process you have to give up

a lot. First, you agree to extinguish the first agreement; then you agree to release the government from all the rights and benefits you've negotiated and worked so hard for. The end result is you've given up anything from the past that you've fought so hard for.

These are the types of pressures the Crees are under. We take on certain challenges. We take the government to task on certain issues like human rights, the right of the individual to enjoy and dispose of the natural resources of the land, the principle of self-determination. It's not an easy task. I can't say the relationship is what we all hope it would be. It could be a better relationship, but you are always struggling, fighting. You have to never give up - you can't. You start to relax, and you know the government will try to do something. The protection of Cree rights is becoming the protection of Aboriginal rights. It's a greater challenge than it has been in the past. Of course, we have become more knowledgeable and understanding of how the governments work.

It's gotten very complex and the issues are far-reaching - more than they have been in the past.

## **What do you see as the greatest challenge for the Crees in the new millennium?**

There are all sorts of challenges in meeting the expectations of the Crees in providing opportunities to young people, and improving the quality of life in the communities. All of those relate to exercising Cree rights and getting the governments to fulfill their obligations under the agreement. There is now a desire to pursue and exercise our right of self-determination. Cree governance is going to be a big issue among the Crees in the new millennium.

## **Sovereignty is one of the issues that all Native people face in Quebec. The Crees led the way in having their own referendum which said in the event Quebec separates they wish to stay with Canada. Are the Crees prepared to handle this challenge again?**

Yes, definitely. There is no question about it. It's not a challenge we engage in as something to put on the table. We're caught in a debate because of Quebec's political stance in its relationship with Canada. We engage in that because if we don't we are not speaking about Cree rights. If it heats up, we'll take a position and that position hasn't changed.

## **What do you hope to see in the new millennium for the Crees?**

That's a tough question since I don't have a crystal ball. If the Crees stand together united and continue to elect good leadership, a lot of the efforts we've made in the past will come into season. It's possible we can make headway on certain things. Nothing will happen, though, if we do nothing. We have to be a player to some extent. What happens is largely dependent on what we, as Crees, want to take on as a challenge. It's what the people desire for the future. If the Crees want to live in communities where life has improved and there are opportunities, we will have vibrant communities. But that will depend on the Crees and their leadership. This won't come about if we are content to wait for regular programs.

Crees are going to have to assert their rights much more, and be innovative in the solutions. We have to be far more innovative and look for solutions and arrangements that are much more long-term benefits, rather than short-term. That will be how we can sustain ourselves as a nation. We will have to assert Cree rights over water, forestry, mineral and other resources in use. We have to make sure the Crees receive benefits. It's not really a question of money but what other means you have to improve the quality of life. Certainly not by exclusion and denial.



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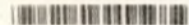


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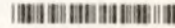
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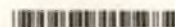
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# The Mistabeo Story

As told by John Blackned

Thank you to anthropologist Richard Preston for allowing us to reprint this story from his 1976 book, "Cree Narrative: Expressing the Personal Meaning of Events."

When Chou-a met the Mistabeo, he thought of him a lot. So this Mistabeo talked to the man. The Mistabeo told this man, "You are going to kill one beaver, and that is the only food you're going to have at that time. Even if it is all the food you were going to have, you can't feed it to your kids." The Mistabeo told him, "Put something in the fire, just like giving me some food. That's what I will see it as." And the Mistabeo told the man that if he can't do what he was told, he will have bad luck. Then the Mistabeo told him what would soon happened to him, that he wasn't going to be able to kill anything (for food) and, "Finally you'll kill that beaver I was telling you about."

At last the man killed the beaver. The Mistabeo had told the man to singe the beaver in the fire, not to skin it. At the time that he killed the beaver, his children hadn't eaten all day. After he cooked the beaver, he started to have a feast of the beaver, with his wife. He asked his wife, "What am I going to do about feeding my kids?" "We'll feed them," she told him. The reason he talked to his wife about this was because he had been conjuring when his Mistabeo talked to him, and he had told his wife all that the Mistabeo said.

Then his wife told him, "If you don't give them something to eat, don't you think they will cry if you don't kill anything pretty soon in the morning?" So then the man told his wife to feed the kids. The woman told her husband, "You know what to do." Because they didn't have anything to feed their children, that's the reason they didn't do what the Mistabeo told him to do. If they had had anything else for food, they wouldn't have given the children any of the beaver. But the children hadn't had anything to eat for one day, and so the parents gave them some of the beaver.

This man didn't just have one Mistabeo. He had several of them, and they had a sort of the boss; one of them was the leader. When the man fed the children part of the beaver, one of these Mistabeos was not very far off. It made him very angry, and from that moment this Mistabeo didn't eat anymore; he just laid down.

After the man ate the beaver with his children, he went out hunting, but he didn't find anything. For many days he couldn't kill anything to eat. And the man was very hungry. At times, he shifted from the place where they were staying and went to another place, taking his family with him. It had been several nights and they hadn't eaten. They were becoming very weak from starvation. The man told his wife, "We should move on while we can still move."

They went for some distance and finally the man couldn't walk any farther. When the woman came to her husband, she found that



he had fallen to his knees from weakness. He told her that he couldn't walk anymore. The woman was already pulling her children on the toboggan, and she put her husband on the toboggan and went on. They were still traveling; the man was under the covering of the toboggan. Then he heard his wife crying. The man asked his wife, "Are you crying because the way is hard?" The woman replied, "No, it is because I see the tracks of the caribou." She was crying because she thought her husband would not be able to kill the caribou even when they had found the tracks.

Then the man told his wife to untie the lashings of the toboggan. After he was released he got up and saw the tracks of the caribou. They had a baby at that time, and the mother was still suckling it. The man told his wife to uncover her breasts. And the man fed from the breasts of his wife. Then he got up and put on his snowshoes. He told his wife that he was going to track the caribou. He told her not to go any farther, but to make their tent there.

So he went to track the caribou. On his way he saw the tracks of another man who followed same caribou, coming to the tracks of the caribou from one side, and then following the caribou tracks. He could tell from the tracks that the man was traveling very fast.

Chou-a knew it was his Mistabeo, and he thought to himself that all of this Mistabeos didn't bother about him when he was starving. But he turned away from the caribou's trail and followed the trail back up to where the Mistabeo come from, and he came upon a tent. This tent were shaped like a big conjuror's tent (Kwashapshigan).

When he got there and went in, he saw only one man in there - his Mistabeo. Since he had seen his Mistabeo before, he knew right away it was him. Then he saw that they had an open fire in there, and he saw another man laying just beside the fire. Some of the ashes had



"Then the Mistabeo covered the plate back up and gave it to the next man. When that man took off the cover, another whole porcupine was there."

fallen over him. The Mistabeo told him, "You can see that one that's lying there. He's the one who got mad when you fed the beaver to your kids."

Then Chou-a thought, "I guess that's why I couldn't find anything to eat." He told the Mistabeo that he had seen the tracks of the caribou.

He didn't even see any wood in the fire - it was just coming up. It burned very nicely. This fire wouldn't stop; that's the Mistabeo's fire. When it started to be evening, he saw men coming in. So at last all the men were sitting around inside the tent. There were many of them. One of them had killed a porcupine. (They had not yet succeeded in killing the caribou that Chou-a had been chasing.) There was one woman there too. The woman brought in the porcupine. After she came in, she went out again. Then she came in wearing an iron dress. She had iron mittens, too. She started to take off the needles from the porcupine. After she had plucked the porcupine, she started to roast it. At last it was cooked. The first man to get the porcupine was to the Mistabeo leader. It was covered when she gave it the Mistabeo. They only eat in the evening; nobody would eat anything in the morning.

The man who got porcupine ate the whole thing. Chou-a thought, "I guess it's only one man that's going to eat." Then the Mistabeo covered the plate back up and gave it to the next man. When that man took off the cover, another whole porcupine was there. Each one ate all the porcupine and placed the bones back on the plate and covered it, and when the next took off the cover the porcupine was renewed.

At last almost everyone had porcupine except Chou-a.

When he saw the porcupine, he thought, "I guess I'll eat half." The Mistabeo knew what Chou-a was thinking, and he said, "It will be no good if you leave any."

So Chou-a ate it all, and covered the bones, and passed it on to another man. Finally everyone had eaten except the one who was lying near the fire. He didn't say anything. "That one's still angry," the Mistabeo said. Chou-a had two pieces of tobacco - that was all he had. He got up and gave tobacco to the Mistabeo leader and the Mistabeo said in a loud voice, "I have been given some tobacco by Chou-a." Then the man who was lying by the fire jumped up, and asked, "Is that true it's tobacco?" So the Mistabeo showed it to him. "It is tobacco," he said. Then they gave him the covered porcupine. The Mistabeo leader told Chou-a, "The time that you ate the beaver, that's the last time this one ate. Now he is going to eat again."

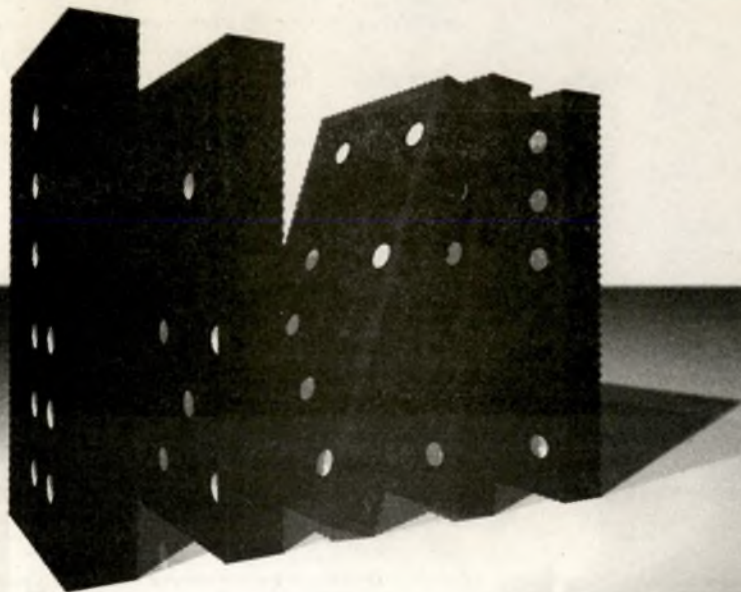
Then the Mistabeo told Chou-a that they were going to get up early in the morning.

The plate was last given to the woman. The leader told Chou-a that his wife had killed porcupine while she was making tent. And the tobacco was passed around after everyone else had eaten all their meals of the day. Then the leader told them that somebody had seen the tracks of the caribou. They had not yet killed the caribou that Chou-a saw the tracks of. In the morning the Mistabeos didn't eat, they went out. The leader stayed at the tent. Even the one who had been angry went out and wasn't at the tent. The Mistabeo told Chou-a, "We will go too."

The Mistabeo leader told him that the others were going after the caribou. They had not gone a long distance when they came to two caribou who were fenced in. The Mistabeo shot one with his bow. Then he told Chou-a, "The other one is yours. Go ahead and



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- ☐ **TAKE INVENTORY** of all your electronic systems, hardware software applications – everything with an embedded time/date chip.
- ☐ **DETERMINE WHICH INVENTORY ITEMS COULD BE AFFECTED** by Y2K, what will need to be done to make these products Year 2000 ready, and how much it will cost.
- ☐ **PRIORITIZE** according to which systems are essential for day-to-day operations, including those linked to, or dependent on, outside systems.
- ☐ **CORRECT OR REPLACE** your systems, ensuring compatibility with your customers' and your suppliers' systems.
- ☐ **TEST** all corrected systems thoroughly, simulating real operating conditions.
- ☐ **ASSESS THE RISK OF DEALING WITH NON-Y2K READY COMPANIES.** Ask suppliers, customers and service providers for information on their Y2K readiness. (Be prepared to provide them with the same.)
- ☐ **DEVELOP A CONTINGENCY PLAN** in case something goes wrong, e.g., paper-based or other manual systems, alternative suppliers (in case regular suppliers' systems fail), etc.
- ☐ **CONSIDER THE LEGAL IMPLICATIONS.** Ensure that you cannot be proven negligent by suppliers or customers for not having taken adequate measures to ensure Y2K readiness.

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Cont'd from page 15

shoot." And after they had killed the caribou, they went to a wooded area and they saw the trail leading to the tent. The others had already killed the caribou and taken them back. That was their trail. The Mistabeo leader told the men that they were going to take the caribou back. So he took a dragging cord (nimaban) and tied it around the neck of one and dragged it. He told Chou-a to put his own cord around the neck of his caribou. The Mistabeo leader told him that each of the Mistabeo had killed one also. The Mistabeo told him, "Bring your caribou."

But Chou-a could not drag the caribou as fast as the Mistabeo, so the Mistabeo dragged both of them, and still the man couldn't keep up. When they came, the other caribou were already butchered and hung up in the tent. They started to cut the meat up (the leader and the man). The rest were all cut up already. The head Mistabeo told him that he isn't supposed to share the caribou with anybody. And he told him also, "It's your choice to go (it's up to you if you want to go) and bring your wife and children. When you bring your wife in, don't let her look around the tent and see the people. She should just walk in and sit by the entrance and not look around." And the Mistabeo told him, "Look at all the men sitting around the tent. They don't want a woman to look at them." The leader told him this was because all of the other Mistabeos wanted to live with the man.

When Chou-a got to where his family was staying, he told his wife, "As soon as we get to the tent, you just go in and sit by the entrance." Then they went to the Mistabeo's tent and entered, and they had a place by the entrance. They went to bed and the woman wondered why she couldn't look at the people who are in such a big tent. While she was lying there, she said herself, "I'll look around the tent and maybe they won't know." She put her head up and look around an all she saw was men. So Chou-a made his Mistabeos mad because.

The man and his wife were still sleeping and it started to get cold. In the morning when Chou-a and his wife woke up, all the men were gone, even the fire and tent covering. The man told his wife, "Maybe you looked around tent last night." And Chou-a lost all of his Mistabeos. And he said, "I won't bother with them again. They are too fussy in doing things."

This is the end of the story. The man never bothered about his Mistabeos again, because he made them angry once and nearly starved. He thought to himself, "Perhaps if I don't bother with them, then I won't be in such trouble." So after that, he didn't care about them.

At the end, the woman looked around, and the man lost his Mistabeo. And that's why you never hear a woman in a conjuring tent. Also, that's why nobody now would want several Mistabeos because they know how this man had trouble from so many Mistabeos.



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# Reforming our Health and Social Services

## Watchiya!

Since becoming Grand Chief, I have taken a special interest in the Cree-Quebec negotiating table on health and social issues. The problems with these services go back decades.

**The Health Board is an important part of Cree governance as guaranteed by the James Bay and Northern Quebec Agreement.**

To date, Quebec has refused to fund numerous health services that we are entitled to under our Treaty of 1975. The Health Board is faced with crippling under-funding and was forced for years to operate with insufficient funding.

**The Health Board is faced with crippling under-funding and was forced for years to operate with insufficient funding.**

**The Special Assembly on Health and Social Services** last winter resulted in a long list of very strong recommendations for reforming the entire Cree health and social-services regime. These are endorsed by the Grand Council.

Accordingly, the mandate of our Health

and Social Negotiator, Abel Bosum, is a broad and vital one. Working co-operatively with Bertie Wapachee, the new Chairman of the Board, Abel is to negotiate the full and complete implementation of Section 14 and related provisions of our Treaty.

This means much more than getting enough money for health and social programs. If achieving full Section 14 implementation is not possible, then we will consider all options.

**The Grand Council is fully behind the Board and is at the negotiating table in the efforts to secure real, meaningful commitments from Quebec for quality health services for the Crees.**

Three weeks ago, Health Minister Marois signed a framework agreement for negotiations. Abel Bosum, Bertie Wapachee, and of course the Health Board Director General James Bobbish deserve our congratulations in setting up this negotiation table. I also thank Minister Marois for her strong support and understanding.

We will now expect the Quebec and Cree negotiators to bring the results required to address the long-outstanding problems faced by the communities in health care and social services.

## Grand Chief Ted Moses



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**GRAND COUNCIL OF THE CREES (EYOU ASTCHIE)**  
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## “What was your answer?”



### Letter to The Nation:

Do you remember us? Jonathan is the man who proposed on the front cover of *The Nation* in your Valentine issue of February 1999. My answer was “yes,” although I never called to let you know. However, enclosed are our wedding pictures to prove it. Paul Dixon had mentioned to us that Alex and *The Nation* gang didn’t really believe our wedding happened!

\*\*\*


Often many people asked me after that surprising issue, “What was your answer?” I first saw that issue at our local grocery store in Waswanipi. This white woman and I had just come from the bush on that late February evening, after interviewing some Elders. I remember getting out of the parked car and the person walking out of the store staring at me. As I walked into the store, I remember the people in the store smiling strangely at me.

The woman working at the cash register, named Janice Gull, was pushing what seemed like a paper over to me on the counter. I said, “What?” as I walked over to take a look. Seeing the front cover of *The Nation* with Jonathan’s and my picture on it saying, “Diane, will you marry me?” I gasped inhaling and said, “Ooh, my...” I started to cry by the time I said, “God!” I turned right around and fell on this white woman’s shoulder crying and saying, “Ooh, God!” This white woman - her name is Catherine Lussier (a consultant) - was so sur-



con't on page 21





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Cont'd from page 19

prised by my actions, and we didn't know each other very well, and on top of that me crying on her, she asking me worryingly, "What's wrong!" over and over. They showed her *The Nation*, and then she goes with almost a crying voice, "Ooh, Diane."

I guess the store stopped for a few minutes. The cashier Janice later told me, "I wanted to cry, too. I stopped serving my customers because I was so busy staring at you and keeping myself together." But I don't think anybody minded in the store because after I popped my head from Catherine's shoulder, everyone was smiling and staring at me. I could see in their smiles that they saw my happiness.

So I hurried home seeking Jonathan, but Jonathan wasn't home. He was out looking for me, too, and when he finally came home, without words we hugged and cried. That late night, family and friends dropped in left and right, asking about the "talk of the town" *Nation* issue.

Next day, both of us going to work, people everywhere asked different questions... "Is it real?"... "Did you guys see *The Nation* yet?"... "I heard of the news?"... "What's this about *The Nation*?" etc, etc.

I remember some teenage girls I bumped into at the store the next day (at the time I worked with young people at the youth centre) were asking if *The Nation* was for real. I replied, "Yes," and all at the same time they all said, "Oh, how romantic!" And Janice Gull was telling me that after I left the store that evening seeing *The Nation*, one of my sisters-in-law walked into the store and saw it. She was crying in the store as if she was the one being asked the big question.

So, even a few months after that issue, people would still ask both of us about my answer, and if there was going to be a wedding. People would stop us as we would walk down the streets of Waswanipi or in the mall of Chibougamau, or in the bar Chateau Louis. So people, here are a few of our wedding pictures. Even one white taxi driver in Val d'Or asked us if we were the couple in *The Nation*! Thank you, *The Nation* for that Valentine issue of 1999, and for melting our hearts and making our love more memorable.

Merci beaucoup!

Sincerely, the newlyweds,

Mr & Mrs Jonathan Kitchen

And our daughter Niyaan and her dog Sexy and goldfish Glen

P.S. We got married in the small town of Chapais (we partially lived there as children). We planned an outdoor wedding (never done before by a Cree) at the beautiful Park de Chute. It happened with a blessed beautiful day on August 20, 1999. It was perfect!

-Diane and Jonathan Kitchen, Waswanipi





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# LETTERS

October 22, 1999

To Edward Gilpin  
Leader of the Cree Hunters

Our father's land

Today we were quite startled to read in The Nation about the situation of the Cree territory.

My father's hunting ground is in Chapais and much of his hunting territory has been destroyed by the whiteman. Many things have been erected on his hunting territory without him being asked his permission.

My father only speaks Cree and cannot translate for himself. He can't help himself (because of this language barrier). When we hear that there's a proposition to import waste in Chapais, how much of the wildlife will be affected by this? How will the Cree people survive? And how will the future generations survive? We're hoping that our parents will be helped out. They're not aware of these destructive plans on their hunting territory.

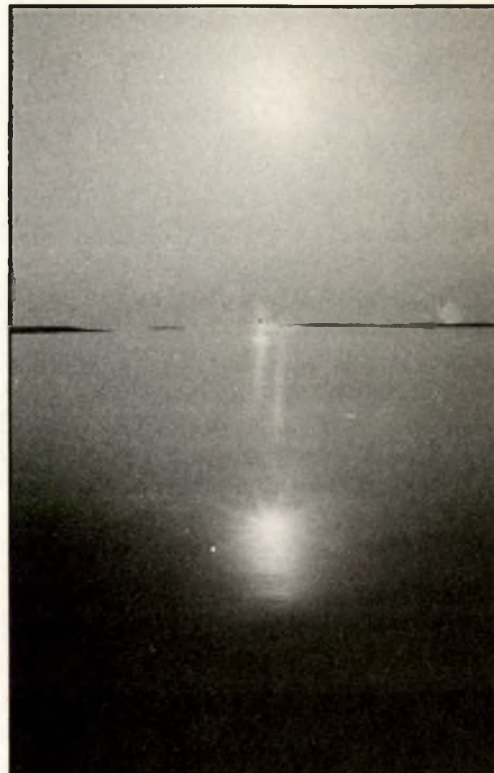
We've already seen the forest in his hunting territory cut down for farms that have pigs, deer, fowl and other animals. My father wasn't even asked about this, and was only told that he would still be able to hunt for food. The animals were fenced in. My father wasn't too happy about this since he really wants to take good care of his hunting territory. My father's hunting cabin is close to the smoke coming from the waste site, and he always talks about black soot covering the snow and the fish that are not edible. We've also seen horses and sled dogs kept there by white people.

That's where they breed the dogs on my father's hunting territory. It's not a good sight to see. The white people move the dog breeding compound around when it gets too filthy where they stay. I once asked a white person, who did you ask to farm these animals on this hunting territory? And he said, I paid a lot of money to the government. I'm not sure if he's telling the truth. There must be many things that my father still hasn't told us. To the Cree leaders, you should try to help the people who aren't able to translate for themselves. As the whiteman destroys, we just seem to let it happen without acting. I would greatly appreciate an early response to my letter.

Ekuteh waachiyyekw.

Rose Dixon Gilpin  
Daughter of Laurence Dixon

c.c. Paul Dixon and Johnny Blacksmith  
Sam Bosum, Ouj Chief  
Sam Etapp, Coordinator of the Cree Forestry Working Group  
Paul Gull, Chief, Waswanipi Cree Nation



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# WINTER EATING

By William Nicholls

Well, the chill of winter if you haven't experienced it by now is just around the corner. In winter it's important to not only eat well but sensibly. You need not only the energy but the vitamins and minerals as well in order to be and feel healthy. A nice brisk walk after a meal is recommended.

## WILLIAMSBURG INN CHICKEN AND DUMPLINGS

Just try this once and you'll be hooked. I was. The simple ingredients really complement each other. It's a nice wholesome meal for the whole family.

### Ingredients:

1 stewing chicken (4 to 5 pounds) or 2 broiler-fryers (3 pounds each)

1 onion (small) sliced  
1 carrot sliced  
2 ribs celery (with leaves) chopped  
1 teaspoon salt  
4 tablespoons butter  
6 tablespoons flour  
1/8 teaspoon paprika  
1/2 cup light cream  
white pepper to taste (black if you haven't got white)

### For dumplings:

2 cups all-purpose flour  
1 teaspoon salt  
4 teaspoons baking powder  
1 tablespoon shortening  
3/4 cup milk

### Instructions:

Simmer the chicken, onion, carrot, celery and salt in enough water to cover until the chicken is done, 1 1/2 to 2 hours. Remove the chicken from the broth. When it is cool enough handle, remove the skin and bones and dice the chicken. Strain the stock and, if necessary, add enough water to make 1 quart. Melt the butter in a heavy saucepan.

Stir in the flour mixed with the paprika. Add the chicken stock gradually, stirring constantly; cook for 2 minutes. Add the chicken, cream and pepper, and adjust the seasoning to taste. Spoon the dumplings on top of the gently bubbling chicken mixture and cover. Cook for 15 minutes without lifting the lid.

### Dumping instructions:

Sift the dry ingredients three times. Blend in the shortening with a pastry blender or fork. Add the milk and mix well. Dip a teaspoon into cold water and then into the dough. Spoon the dumplings on top of the gently bubbling chicken mixture and cover. Cook for 15 minutes without lifting the lid. Serve at once.

Serves six.

## ITALIAN SAUSAGE SOUP

In just about every community you can find Italian sausages. They're great in all kinds of ways from just plain to adding them to spaghetti sauces. This isn't a bad way of trying something new with them. The hot flavour adds a nice taste to the soup. Draining the fat makes it healthier for you without sacrificing taste.

### Ingredients:

1 1/2 lbs. hot Italian sausage  
1 small onion, chopped  
1 28-oz. can tomatoes  
3 medium potatoes, peeled & cubed  
5 medium carrots, peeled & sliced  
4 medium stalks celery, sliced  
1/4 cup chopped parsley  
3 cups beef broth  
1 bay leaf  
1/2 tsp. thyme  
1/2 tsp. pepper

### Instructions:

Brown whole sausages in a large soup pot; remove and cut into slices. Drain fat from pot, return sausage slices and saute onion until tender. Add remaining ingredients breaking tomatoes into smallish pieces; bring to a boil, reduce heat and simmer for 45 minutes.

### Serving suggestions & notes:

You can add 1/2 a cup of small shaped pasta to this as well if you like. Macaroni works well.

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## JAMAICAN JERK CHICKEN

I got this outa-sight recipe from a new cookbook called *Light The Fire*. I've included info about it at the end because after you taste this, you'll want the book to explore other recipes in it. The book contains recipes from all over the world and they are hot, hot, hot.

### Jerk marinade:

- 1 medium onion cut in quarters
- 1 habanero pepper (hot)
- 3 garlic cloves (peeled)
- 6 green onions coarsely chopped
- 1/4 cup soy sauce (sodium-reduced if you can get it)
- 1/4 cup orange juice
- 1 tablespoon vegetable oil
- 1 tablespoon red wine vinegar
- 1 teaspoon ground allspice
- 1/2 teaspoon dried thyme
- 1/4 teaspoon ground mace
- 1/4 teaspoon nutmeg
- 1/4 teaspoon cinnamon
- 1/4 teaspoon curry powder
- 1/4 teaspoon black pepper
- 6 boneless skinless chicken breasts

### Instructions:

Add onion, habanero pepper, garlic and green onions in a blender or food processor and puree. Add the next 11 ingredients (basically everything except chicken and process to mix). Place chicken in a heavy zip-lock bag. Pour in jerk marinade and seal bag. Massage chicken until thoroughly coated. And then put into refrigerator for

at least four hours. Overnight is better. Massage bag and ingredients occasionally except when you sleep.

Grill over a high heat for at least 20 minutes or bake at 325 degrees for 45 minutes or until chicken is done. I cut the chicken breasts into strips of about 2 inches wide to make sure meat was well-done and to get the most amount of flavour I could. This serves six people quite nicely.

## GERM WARFARE

Got this recipe from the same book. Next time you have a cold or the flu try it out. It helps with the sinuses and bronchial congestion. The combined flavours aren't too bad. If the symptoms persist, see the doctor, but this makes an interesting homeopathic start.

### Ingredients:

- 2 tablespoons maple syrup
- 2 tablespoons lemon juice
- dash of cayenne pepper
- 3/4 cup boiling water

### Instructions:

Take a large coffee mug and mix all the ingredients, stir and serve hot. It'll help you breathe again.

Cookbooks used to try some of the above dishes:

The Williamsburg Cookbook; published by the Colonial Williamsburg Foundation (Williamsburg, Virginia); *Light The Fire* by Linda Matthie-Jacobs, published by MJM Grande Publishing Company (to order call 1-888-MJM-Fire, the cost is \$18.95 CDN), as well as friends, neighbours and my own concoctions.

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## GETTING ONLINE

By Xavier Kataquapit

Just imagine what it would be like if you couldn't make a telephone call to anyone outside your local block. What would it be like if your community only had one telephone line to the outside world. Of course, this all seems silly in a modern age of incredible telecommunications and most recently the Internet. The fact is this is pretty much the current situation in the Wahgoshig First Nation near Timmins, Ontario.

We are a society that likes to pride itself on the creation of new technology on an ongoing basis, but you don't have to go too far to see that a lot of First Nations communities have been left out of the loop when it comes to high tech. Heck, the first time I ever saw television was when my family got their first TV set in Attawapiskat on the James Bay coast in 1979. We got telephones around the same time.



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The Wahgoshig First Nation is a community that developed in the mid-1980s and at the onset was made up only of tents. Gradually, through the hard work chiefs, councils and band administrators, a thriving community of modern homes now sits in the shadow of Ghost Mountain. Power was not brought into the community until only recently and, although there were efforts to develop a phone system for the community, progress was slow.

Thanks to the hard work and dedication of Wahgoshig's current chief and council, band administrator and the Wabun Tribal Council, this First Nations community is finally getting a telephone system. It still isn't a system that anyone of us would be happy with, but it is a step in the right direction. Jason Batise, of the Wabun Tribal Council, has been a strong voice in the lobbying effort to produce this telephone system. He tells me this SRS microwave line system should be in place in about nine months.

Right now the system is a radio phone system with only one line to the outside world. In an emergency it is necessary to access the community's band office, which has the only phone with outside line. It doesn't take much imagination to see what kind of problems having one line under lock and key would cause. This fact is even worse when you consider that Wahgoshig does not have a fire department.

A few years ago, phones were put into homes in the community but these phones did not have the capability to call outside the small, semi-remote First Nation. Even with the new system, Northern Telephone is estimating it will have to bill extra mileage charges to its customers in Wahgoshig. This pretty much means that people won't be able to have a single line as the cost from that line would be in excess of \$100. The community is lobbying to have this mileage charge waived, but if it is not successful it means residents will be on a party line system of three or four households to an outside line. So the fact is there will be a better phone system in place, but I really hope for the people of Wahgoshig that they will have the same kind of access to modern communications as we do.

By the way, the only reason this came out was through the aggressive lobbying of people like Jason Batise, economic development and technical services advisor for the Wabun Tribal Council, Gilbert Sackaney, a Councillor for the Wahgoshig First Nation, and the solid support of chief, council and band administrator Liz Babin. This is also a really good example of how First Nations people have managed to work together with government to do something really worthwhile. A big thanks goes out to Linda Peever, of the Ontario Ministry of Northern Development and Mines, and the good people at the Northern Ontario Heritage Fund and FedNor for their assistance, as well as Northern Telephone for bringing Wahgoshig online. Meegwetcho also to CBC North for helping to give Wahgoshig a voice on this issue.



# A NON-MOOSE-CALL MOOSE CALL

By Lindsay Cote

As the nights grow colder and the frost becomes a part of our morning greetings, I can't help but think back to some of my hunting adventures with some of my friends and relatives. They all have their version of how the tenderloin got to their tables, and as most of my stories go, there is a bit of a funny twist to the tale.

Now there's nothing like sitting in a boat on a calm lake or hiding in or on a brush pile in the middle of nowhere listening to folks share their moose stories. Yes, and at the same time trying to keep calm while collecting frost on our little brown bottoms.

This time of year, most of the folks I know want to try to coax Mr. or Mrs. Moose out of the bush by using a variety of different calls. However, some of these moose calls didn't exactly have the moose tripping over each other coming out the clearing. On the contrary, the moose are still out there. But, not to be discouraged, there was a response to the calls from other members of the animal kingdom.

A perfect example of the "non-moose-call moose call" was when I was sitting in an old weather-beaten canoe in the middle of a slow-moving stream with my cousin Dale. He did quite well in preparing himself for the hunt and was armed to the hilt with firepower but maybe needed a little practice in the area of calling.

Dale started out with a few grunts on the cold, calm sunny morning and was immediately rewarded with some rustling in the bush some distance away. He got pretty excited and I didn't blame him. It was one of the first times he'd been out on an actual moose hunt and at the time he hadn't shot a moose before.

It wasn't long before he had his moose gun on his lap and ready to go. All we had to do was wait for whatever was coming out of the bush to show itself. Well, we didn't have to wait long because out of the high weeds a short distance from the front of the canoe swam two full-grown otter.

I couldn't help but almost tip the canoe over jiggling around laughing. I guess you can say I wasn't exactly a confidence-builder that day, but I was enjoying the event. However, I did ask Dale to teach me that call so I can use it during trapping season.

After I was calm enough to paddle, I suggested we head on down the creek for a while and try different locations. Dale agreed and sat quietly as we paddled, letting the colour come back to his face.

We came to a stop sometime later near a beaver dam and this time we decided to sit on the shoreline and stretch our legs while we were waiting for Mr. Moose. Dale used one of his bull calls - at least that's the way I translated - and we settled in to wait. However, once again there came an almost immediate response and, yes, it was again close-by.

This time a cute little snow hare decided to answer the call. I couldn't hold back. I was in stitches rolling in the mud, laughing at Dale's bull call. I really didn't mean to laugh at my cousin the way I did, but if you were there and saw the look on his face you would have been in the mud rolling around right there beside me.

Dale wasn't the only person I've gone moose hunting with that used the old "non-moose-call moose call." My buddy Barry for instance did some calling just the other day and I just happened to be along to keep him company. The only response he received was from an old Great Horned Owl sitting in a tree about a hundred yards from his vehicle. I didn't rub it in too much but he sure had the owl



excited there for awhile.

Sometimes all it takes is being in the right place at the right time and using the right call. Most importantly, Mr. Big has to be in the area you are calling or you can call until you're blue in the face and nothing will come, except maybe some other furry little critter.

To some of the people I go moose hunting with, moose calling can be a frustrating and humbling experience, especially if you have me along on the trip. Actually, I'm low-key compared to some of my older uncles. They will not only laugh at you all the way out of the bush, but they will continue to do so until you drop a moose steak on a plate in front of them. I speak from experience as I too have had my share of "non-moose-call moose calls."

However, there's the older folks like my grandfather who have their moose calling down to a fine art. He made a few grunts here, a few grunts there and then sat down and made a pot of tea. He'd sip down a cup, stand and straighten out his shorts, and calmly walk down the trail. We'd hear only one shot and some crashing around in the bush. He'd be back just as quickly to get us down the trail and cut up Mr. Moose. To tell you the truth folks, we still don't know how he used to do it but he would perform the same trick year after year.

I'm still in the league with other "non-moose-call moose callers." The good news is I'm getting better at it and I do get my moose. But it also gives me some good stories to share with you folks. My hope this year is that I get a chance to share my 1999 version of the story with all of you at a later date. Until next time, take care and good luck with your moose calling.



# CLASSIFIEDS

## 101-BIRTHDAYS

**Happy birthday!** To my special Mom on Oct. 9. Flora in Sudbury, make sure Dad takes you out to a fancy rest... enjoy your day and relax. I also thank the Lord for a very caring mother, that's you. God bless you Mom and to let you know on your birthday, you are loved. Love always, Julie, Peter and Dale. XOXOXOX (Wasw.)

**On September 19, 1999** my Godson had his second birthday. I would like to wish him a happy birthday, hope you had a nice birthday, sorry I couldn't make it on your day, but I didn't forget, here's to you Noah Danny Nabinacaboo Meloatam and many more to come. With love from your Godfather, Gilles Corbeil.

**On November 13, 1999,** my daddy, Clifford will have celebrated his 26th birthday. My mommy and I would like to wish him a very Happy Birthday and a wonderful new year. You are truly a wonderful father and I love how you always make mommy so happy. Even though I can't buy you a nice gift for your birthday, I give you my love and the memories of our past, present and future together as a family. I love you DADDY. From your one and only son, Isaiah (Boojoo Boy) XOXO I LOVE YOU,

**KIPPY & HAPPY BIRTHDAY FROM BELLA**  
**I would like to say Happy Birthday** to the most loving people in my life, My mother Sandra House(Mtl) on Nov 21st and My Boyfriend Jonathan Cheezo (Eastmain) on Nov 30th. I wish you both many more to come! I love you to so much!!! Oh yea!! I forgot about someone last but not least Freddie Herodier on Nov 29th. Happy Birthday to you too...Happy Birthday to you all!!! Love Andrea xox

**We want to wish you a happy birthday** and hope that life is all that you want it to be. We hope that it brings happiness and joy over the years. Look at your birthday as another year of growth and maturity in life and that the next year will bring new experiences for you. Special belated birthday greetings to John Trapper (HULL) on Aug. 27, In WASKAGANISH on Oct. 3-Sarah .B. and Freddie .S.; Oct. 14-Rod .B. (JR); Oct. 15-Roland B. and on Oct.17-Miranda and Hazel .B. Happy birthdays, again. From Collin, Marlana and Diane.

**Wishing a happy birthday** to my special Grandpa Henry Erless having a birthday on Nov. 8. My Grandpa is special to me because he is lots of fun to be around. He is always joking

around and makes everyone laugh. He is also a good hunter and a good truck driver! Love, from your grandson Harvey Henry Erless in Chisasibi.

**Birthday greetings** going out to Jonathan Hester-Spencer on Oct.18 even though you bug us a lot we still had the heart to wish you Very Happy Birthday and many more to come. Have a blast on your B-Day!!! Fr. your two buddies.

**This birthday greeting** is going out to my husband Lindy Mark Stewart on December 5th. Have a wonderful day mon amour. I also want to tell you that I love you very much. Thank you for loving me taking care of me supporting me, holding me, waking up beside me every morning. But most of all thank you for this miracle in me. I love you and I love our baby. From your wife Georgette Mark Stewart.

**I would like to wish a happy birthday** to Eva Longchap on Nov. 9. You're such a special friend, it's a joy member you anytime, especially on your birthday. Have the beautiful day on your birthday. From P. Coon Come. Chisasibi.

**Happy birthday** to my grandfather Malcolm Hester on Nov. 3. Love you lots. From Janet.

**On October 19** our special daughter

is having a birthday. She's going to be ten years old. We would like to wish or a happy birthday in many more years to come. It seems like we just brought you home from the hospital yesterday. You are growing up so fast you've filled our lives with away, laughter and happiness. But most of all you've filled it with love. We love you so much Renee Racel Dixon. Love always, Mom, Dad, Amelia and Tyrone xxxooo

**I would like to wish happy birthday** to my Dad, as you celebrate your birthday may you receive the good things you deserve, because you have given so much of yourself and you have a special place in my heart. May your day be extra special. With love on your birthday. Your son, Austin Weapenicappo in Eastmain Que.

**Birthday greetings** going out to my Chelegoosh in Nemaska. Who is special to me and of course funny! Happy birthday and many many many many more come on Sept. 29, 1999. (You know who you are) with love and prayers; Julie, Peter and Dale-boodoo.

**Happy Birthday to Wasesguin Gunner** on November 16, 1999. Miss you alot From, April Saganash

**Wishing a very happy birthday** to 3 very special people: my granny Myrna



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# CLASSIFIEDS

on September 3, and my granny Josephine from Waskaganish on September 19. Thank you all for everything you've done for me and my parents, since I came. I might not be able to talk yet, but I give you all the love and kisses and smiles that I can. Love always, your grandson Simon. P.S: I want to also say hi and see you soon to my grandpa Kenneth.

**This special birthday wish** Goes out to my great-grandma Mary Tanoush on November 10, 1999 and to my other great-grandma Annie Neeposh on November 26, 1999. Although I may be small and still can't read. I asked my mommy to write me this note. I love you like I love...BLUEBERRY PANCAKES! I love you like I love...STRAWBERRY MILKSHAKES! I love you like...FROGS LOVE FLIES! I love you like...PIGS LOVE PIES! I love you like...MICE LOVE CHEESE! I love you like...WINE LOVES TREES! I love you like...WIND LOVES BLOWING! I love you like...PLANTS LOVE GROWING! I love you like...BOOTS LOVE SPLASHING IN PUDDLES! I love you like...BEARS LOVE KISSES AND CUDDLES! I love you like the moon at night...BIG AND ROUND AND WARM AND BRIGHT! I love you Great-Grandma. LOVE SERENITEE...XOXOX

**We would like to wish** our Grandpa Isaiah Salt Happy Birthday on Oct. 30/99. Happy 77th birthday, we love you, we miss you. With love always, Edith, Sammy, Diom, Donovan B/smith. (Wasw.)

**I'd like to wish my Dad Isaiah Salt** a happy 77th birthday on Oct. 30/99. God bless you and keep you in good health. Once again, happy birthday and I love you even though we don't say it often. With love always, Bridget Salt (Wasw.)

**I'd like to wish my best friend** Carlene Diamond a happy tenth birthday on November 19/99. Who's in Waskaganish, happy birthday and be a good girl like me. Friend always, Edith Salt (Waswanipi).

A special birthday wish going to our friend Theresa Mark (Montreal). Wish we could be there for your birthday but as life may have it, we can't. But always remember, you are in our thoughts and prayers everyday. Your friends from the great White North, PPS, CP, PM, JMP, ES, AB

**Happy birthday to a special person** in our lives. My father/grandfather Joshua Lameboy on Oct. 26/99. Although you're miles away from us, not a day goes by that we don't think of you. Made the good Lord watch over you, in your hunting and trapping. Love always, your daughter/grandchild Louise and Danny Boy Visitor.

**The month of November** and the date of the 1st. It's someone special birthday. First of all, I would like to say you're special, loving, caring and wonderful person. I love you very much with no my heart, hope your day will be extra special as you are. Happy birthday Randy Tomatuk and many more wonderful years to come. With love always, Geraldine Weapenicappo in Eastmain.

**This birthday wish** goes out to all of you on your birthdays, starting September to December. Noah Danny Nabinacaboo Meloatam on Sept. 19, 1999, Willie Joseph Nabinacaboo on Oct. 14, 1999, Corey Joseph Nabinacaboo Meloatam on Oct. 25, 1999, Olivia Susie Nabinacaboo on Nov. 1, 1999, Josephine Alexandria Nabinacaboo Selma on Nov. 19, 1999, Ruby Nabinacaboo Meloatam on Nov. 27, 1999, Thomas Joseph Quisicapio on Nov. 28, 1999, Joseph Noah Nabinacaboo Meloatam on Dec. 9, 1999, Thomas and Susie Nabinacaboo on Dec. 21, 1999, Johnny Jean-Pierre Nabinacaboo on Dec. 22, 1999, Brenda Wabougau Nabinacaboo and Dec. 27, 1999. We all want to issue of wonderful

day on your birthday, and wish you all the happiness and many more to come. Also forced freshly those that have their birthdays for the month of December we all wish you a very Merry Christmas. With all the love from all of us. Gilles and Christina, Noah, Roger, Allan, Christian and Mary, Alex and Mary, Steven, Guy and Michael. (Kawawa)

**Wow, happy tenth birthday** going on to the special and sweet girl who will be celebrating or birthday on Nov. 9, 1999. This birthday wish goes out to Nikki Baribeau. We hope you have a lot of fun on your birthday. May your birthday be a special day just like you. We love you so much!!! With love, Grandma Eva, Stephanie and Frances M. oxoxoxoxo

**Our brother Randy Tomatuk** is going to celebrate his birthday on Nov. 1, 1999. Happy birthday Randy and many more years to come. We'll your day will be special as you are. From: Clayton, Betty and Justin Tomatuk (Eastmain)

**We would like to wish** her brother Clayton Tomatuk a happy birthday on Oct. 28, 1999 and many more birthdays

to come. We hope you have a great time on your birthday. From: Randy, Betty and Justin Tomatuk (Eastmain) **I would like to wish** a happy belated birthday to my friend Bessie Mayappo on Oct. 20, 1999. We hope you have a great time on your birthday! From: your friend Betty Tomatuk (Eastmain)

**To our sweet baby girl** Esther Fredericka Shaynna who celebrated her second birthday on November 8. We thank God to give us a beautiful daughter to love and care for. It seems like only yesterday we were waiting impatiently for you to arrive and finally the day came when the first held you in our arms, our hearts crying for happiness enjoy, how precious you were and still are to us. We will always love you. And we hope your day is as special as you are. Happy birthday Esther. Love always, Mom and Dad Virginia and Frederick. (Chis) xoxox

**Happy belated second birthday** to our little adorable sister her name is Esther Fredericka Shaynna. Who celebrated her birthday on Nov. 8. We hope you will have a wonderful birthday and have fun blowing out your candles. We thank God to give us a sister that so sweet to us.



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- A man with a mustache, wearing a black and purple Polaris racing suit with checkered patterns and the word 'POLARIS' on the chest and legs, stands next to a red and white Polaris snowmobile. The background is a light blue sky with a white and grey geometric pattern on the ground.
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A red and white Polaris snowmobile is shown in the upper half of the image, angled towards the right. It features a large black windshield, a black seat, and a black track system. The body is primarily red with white accents and the word "POLARIS" on the side. Below the snowmobile, a green and black four-wheeled ATV is shown, angled towards the left. It has a black frame, a green body, and large black tires. The background is a light blue sky with a large, stylized white diamond shape.

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